

# LUCIFER

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PERHAPS.  
Are we poor mortals confidently sure  
That it is right to say our friends are best,  
When they have left us for a tomb impure,  
And go to what is called eternal rest?  
Should we maintain as truth within our souls  
That they are indefectibly content?  
That they have vanished to celestial goals,  
And grieve to hear us wofully lament?  
Must we of simple faith forever trust  
That utter peace is given to decay?  
Must we believe men mutely turn to dust,  
And are inanimate till the Judgment day?  
Ah no, alas! and those we worshipped so,  
Buried in dir. sepulchral crypts and chill,  
May be alive in ways we little know,  
May think, may love, may yearn, may suffer still.

Awful and silent anguish may have dwelt  
In flush inert, the world no longer knows,  
And horrible Infernos may be felt,  
Ere sweet annihilation brings repose.

For all the numberless and coffin'd dead  
Freed from this life of odium and of sin,  
May writhe with madness in their earthly bed  
Conscious when patrifaction doth begin!

The one we loved the most, in graveyards dark,  
May sob and shudder at the fatal term,  
When overwithered limbs unclean and stark,  
Lazily crawls the first dark eyeless worm.

And ah, the agony that they may feel!  
The terror of such solitude the hells  
Of thought no word or image may reveal,  
In tortured brains where hope no longer dwells.

Quick, wild appeals and prayers would then be vain,  
Christ hears them not, the universe is dumb,  
And they may lie immovable in pain,  
Awaiting legions that will not come.

Therefore, oh ye bereaved, whene'er you see  
The forms once cherished placed beneath the sod,  
Think with chilled, beating hearts of what may be,  
And praise in your despair no callous God!  
—F. S. SALTER, in *Evolution*.

Notes.  
Truth, of Pittsburg, Pa., has heard of the Central Radical League, and rises to remark that it is "always sorry to see a rebellion among Liberals." Well, rebellions are not very bad things, come to look at them rightly. Michael Bakounine said that all progress in the human family had been caused by the operation of two factors, "the ability to think and the desire to rebel." As Liberals are supposed to be able to think, our Pennsylvania contemporary should be neither astonished nor grieved that they get a little rebellious, occasionally.

But I am a little curious to know where the "rebellion" comes in, in this instance. I am not aware that the possibly half-dozen delegates from the Central district who attended the Cassadaga and Cleveland Congresses had any rightful authority to bind the rest of us, and if they had not, then this talk about "rebellion" is needless, to say the least.

Truth thinks, however, that possibly two organizations may not be so bad, after all, and it concludes with the comforting reflection that "at the end of a year or two of hard work, perhaps we will all be serenely sailing under the flag of the great American Secular Union." This man of Truth seems to forget that the high muck-a-mucks of the "great A. S. U." have served notice upon Social Radicals and Anarchists that they are not wanted, that they must not be found "serenely sailing under the flag" of the aforesaid "great," etc. Now, then, are we "all" going to get there, Bro. Truth? Have to make a little broader platform, won't you, one as broad as that of the Central Radical League, for instance?

At a recent meeting of the I. W. P. A., in Chicago, Mr. Fielden, in speaking of the Irish people and their grievances, said that the cause of their trouble, "was not so much in the fact of English rule in Ireland, but rather in the institution of private property." We are told that Mr. Fielden was enthusiastically applauded; why, will probably forever remain a mystery. With Ireland largely owned by government-created and protected monopolists, it is not hard to find one of the chief causes of her woe, but how the denial of the right of private property can lead any one to say that the evils thus produced are to be laid at the door of private property, is a problem that none but a State Socialist like Mr. Fielden can solve.

The intolerable insolence of those who think that a Free Thought convention should be like a church, closed to all whose ideas the managers do not like, is most offensively shown by three letter writers in the Truth Seeker of Jan. 9. Such narrow bigotry is almost enough to make one despair of developing even Liberals above the level of sectarians.

Winifred V. Aspinwall concedes that there may be among Free Lovers, as among Mormons, who are better than their creed, as she understands it, and she is very sure that Mr. Palmer "is a person of refinement." Her charity and her faith are equally touching.

The same lady remarks: "I always feel so indignant when I think of Mr. Bennett's imprisonment! It brings to mind the picture of the grinning ape, using the poor cat's paw to draw the chestnuts out of the coals." In this elegant illustration I suppose that we are to see Mr. Heywood in the cruel and cunning ape, Mr. Bennett in poor simple pussy, while the chestnuts materialize as "Cupid's Yokes." It is difficult to determine what is the proper thing to do, laugh or invoke the gods, at this latest exhibition of conservative pettishness.

"The Free Love element has done so much to retard our progress," says Mrs. A. Permit me to say that the golden days of Free Thought in the last quarter of a century in this country were co-existent in point of time with the ascendancy of the "Free Love" element in the League and in the management of the T. S. To be sure, Mr. Bennett, was not a Free Lover but he was a fearless champion of the truth as he saw it and of human liberty, and he gathered around him a staff of writers whose pens were active in spreading social radicalism.

Some of the finest articles in my scrap books, bearing upon that subject, appeared in the Truth Seeker in those battle years, at the time that according to the authority of Mrs. A. the designing Mr. Heywood was making a tool of Mr. Bennett. The idea of it! If "Cupid's Yokes" did send Mr. Bennett to prison, it also sent him on one trip to Europe and on another around the world, and helped to make of the Truth Seeker the foremost Liberal journal on the continent.

Never mind, good conservative friends, you cannot turn the river of progress back into the little rivulet channels in which its gathering waters first trickled; the current is too mighty for you to dam, save in a theological sense.

#### Ownership in Marriage.

EDITOR LUCIFER: I have been requested by more than one friend to answer A. J. Searl's apologies for the enslavement of women; but confess I find some difficulty in discovering anything to answer. It is unreasonable to expect that I should construct an argument for the other side, and Mr. Searl has certainly constructed none. But to take up his disconnected jibes in what seems to be the order of their triviality, I find him very eloquent on the evils of incastancy in love. Is it possible any reader of Lucifer does not know that this has nothing to do with the question? All Free Lovers I ever heard of say that whether man and one woman shall or shall not live together as long as both live, is a matter to be settled entirely by themselves according to their own feelings. I have been in the habit of supposing that it was exactly this sentiment which constituted Free Love. Mr. S., however, says Free Lovers "claim it to be an elevation to a woman to live with one woman a week or two, and then with another for a like time, and so on." His experience is so unlike mine that I feel moved to ask who the Free Lovers are that say so, and in what part of our growing Free Love literature these sentiments are to be found? If he cannot answer I must take the liberty to add that they are to be found nowhere, and that the assertion is an unfounded calumny. "What" Free Lovers do say, is that the "ownership" of one woman, or more, by one man, or more, (numbers make no difference) is a degradation, just like any other form of slavery—a crime in the owner, which also engenders in the owned either the social vices which come of submission or the savage vices which come of resistance. The woman, to be virtuous, must be free. The man, unless he degrades to be gelded, must desire that the woman he professes to love should be free. Then if they love for life, all right, if not, it is doubtless to be regretted, but I see no remedy. Certainly ownership would not restore love. Rather it would turn simple estrangement to deadly aversion, ending very likely (it often does) in murder, certainly in vice and misery. "Mutual ownership" if it were possible, could but make things twice as bad. But in fact the transparent contradiction of "mutual ownership" is entirely refuted by history as well as itself, and illustrates only Mr. Searl's ingenuity in the invention of absurdities. In every form of marriage that now does, ever did, or ever will exist, the men own the women, and there is nothing mutual about it. I could go on at considerable length to prove this by examples; but to what end when my opponent knows no more about the law of his own country than to say that it "especially provides that one-half the property mutually acquired belongs to the wife"? As to abuse, I showed in a former letter, by the decisions of the courts, in states where the divorce laws are the most liberal, that the greatest outrages a man can commit on a woman are not "abuse" in law, but that a husband has a vested right to commit them. When a priest or lawyer has pronounced the unholy incantation which calls the demon of matrimony up from hell, rape is no longer unlawful. I must repeat, in order that friend Searl may be seen in his true colors in the Connecticut case of Shaw vs. Shaw (the divorce laws of Connecticut are the most liberal in the world) the wife complained that her husband frequently required her to have sexual intercourse with him "at times when it was improper, unreasonable, and actually injurious to her health," on one occasion going so far as to forcibly remove her from her daughter's bed, to which she had retired to his own. The court found the facts as stated, but re-

jected the petition, on the ground that "sexual intercourse between married persons was lawful." See Bishop on Marriage and Divorce, chapter on Cruelty. In the same chapter the learned author says "A husband has a right to require his wife to occupy the same bed with him." "For the husband to desert his wife is not cruelty. A fortiori it is not cruelty for him to occupy a different bed." (Mutual ownership!) How strange that those who rightly characterize these enormous crimes against decency, modesty, and chastity, should be charged with wanting to commit another crime, which lives or dies with those! All this is fog. It is dust which the obscene dream of masculine sensuality and feminine subservience kicks in the eyes of his dupes. It is filth, which he spews at his pursuers out of the overflowing depths of his own nastiness, like a hand-some but unweary little animal well known in these western wilds. There are those who cannot see through it. They are not "infamous," only ignorant. But Searl is not among them; for my former letter, which called forth his first apology for "the sum of all villainies," contained the facts above stated. E. M. CLAIRE, Wis. C. L. JAMES.

#### "The American Idea."

In a recent number of the Alarm, D. D. Lam quotes extensively from Paine's "Rights of Man," and adds some very pertinent observations of his own. He says:

"This was the American Idea in its 'Simon pure and only original' form; not a paper constitution ruling over men, nor a form of government claiming mastery. The scheme of representation was but a means adopted to secure these ends. A century has shown us that in retaining the seed of authority, it was inevitable that it should germinate and in its growth crowd out liberty. The fundamental thought in Paine's mind was that the rights of man were prior to and above all forms of government, which, in his opinion, was to be but the mode by which the people administered their public affairs, or, as he terms it, a 'national association.' In his own words I repeat: 'I am contending for the rights of the living, and against their being willed away, controlled and contracted for, by the manuscript authority of the dead.' This was at the bottom of the American Idea. A century having demonstrated that the method followed to secure the administration of social needs has not been furthered by a formal government chained to the graves of past generations, and that it is, in fact, incompetent to deal with new needs and relations then unknown, the duty of the hour calls upon us to protest against confining the growing limbs of the child in swaddling bands of its infancy. That which holds its tenure of power only by soldiers' muskets and policemen's clubs, cannot subserve its original purpose; it represents an outgrown phase of social life and does not respond to the American Idea. The idea that led men to political rebellion will yet accomplish the Social Revolution."

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# LUCIFER

VALLEY FALLS, KAN., January 15, 1886.

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**THIS PAPER** may be found on file at Geo. P. Verbitz, Bureau of Hygiene, 1000 Broadway, New York City, where all correspondence should be sent for it IN NEW YORK.

## RECEIPTS ON PRESS FUND.

The following persons have sent in their subscriptions to the press fund:  
Previously acknowledged \$523.25  
G. T. Remington, Wilmington, Del. 1.25

## THAT PRESENCE MORE.

Much to our vexation and chagrin, and also to the disappointment of all who have so generously lent their aid to the enterprise, the press business still hangs fire. About a month ago we ordered a press from the Springfield Agency of the Prouty Manufacturers, but owing to the illness of the agent, Mr. Cooper, who had agreed to bring the press and set it up for us, it has not yet arrived. We have now ordered a press to be sent direct from the factory at Madison Wis., and if the snow blockade does not prevent, we may reasonably hope that the new press will be here by Feb. 1st, prox. The cost of the 7 col. Prouty, at the factory, is \$515. Freight and charges to this point about \$50—total for the press, \$565. In order, however, that we be able to do the pamphlet work, the leaflet and other jobs that we have engaged to do, it will be necessary for us to have a small jobber and a few fonts of job type. These will cost from \$150 to \$200; so that the new outfit will cost something over the \$700 which we asked for as a loan, in April last. By reference to the statement of receipts it will be seen that the amount has not yet been made up. While we much regret the necessity that thus compels us to call upon our friends for temporary aid we feel somewhat relieved by the assurance we receive from many of these helpers that they do not look upon *LUCIFER* and its work as a private or personal affair. They regard this publishing enterprise as the work of Liberals and of Liberalism, rather than a personal business matter. Editors and publishers may die—must die—but our freethought journals, our publishing enterprises should live on, should work on. We are glad to be able to assure our friends that the experimental stage of *LUCIFER*'s existence has been safely passed. Its list of paying subscribers and its material already paid for, put this matter beyond a reasonable doubt.

Last summer we published and extracted from the Kansas City Times charging a Rev. H. D. Jardine, an Episcopal minister, of that place with immoral conduct. As a result of the Times' accusation, he was tried before the bishop of his diocese and discharged from the ministry. He asked for a new trial but was refused. On hearing of the decision Mr. Jardine committed suicide by taking chloroform, at St. Louis last Saturday.

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## THE GOSPEL OF HEALTH.

*LUCIFER* preaches the gospel of health—of wholeness—of holiness—all of which words belong to the same family, and mean very nearly the same thing. Health, wholeness or holiness of body is of first or primary importance, for whether mind be a product of bodily organization or not, all human experience goes to prove that the connection between the two is so intimate that mental health and vigor cannot long be maintained in a diseased body.

To secure health of body at least four conditions or requisites must be attended to and obtained:

First, good ancestry—good parentage; that is to say, the human animal must have a good "seed" off into life—must be free from hereditary taint or constitutional weakness.

2d, Good nourishment. Good food, drink, air, light, electricity or magnetism. Man is the child of the earth, the earth is the child of the sun. The life of the earth—its individualized existence—depends upon the light, heat and magnetism it receives as nourishment from the sun; so, likewise, the life of man, his individualized existence, depends upon the nourishment he receives from the earth. In order then that man shall possess and be able to exhibit in its perfection, an individualized existence, it is necessary that he should have free access to these sources of his being, growth and sustenance—the earth with its dower of forces and elements, light, heat, magnetism etc., with their ultimate, the nourishing solids and liquids. Then having free access to these he must learn how to use them so as to receive their full benefit in producing the aforesaid health, wholeness or holiness.

3d, Cleanliness. Experience proves that when the aforesaid articles or sources of nourishment have been utilized by the human body their remains become poisonous or destructive to life, if not removed. Hence the necessity of removing the ashes, so to speak, from the engine after the fuel has been consumed. Neglecting to promptly remove worn-out or excrementitious matters from the body is one of the most common and powerful hindrances to perfect development of the human organism.

4th, Association. Isolation, or the lack of congenial companionship, is one of the greatest hindrances to perfect health or holiness of body. The anchorite or hermit cannot be a healthy, a holy man or woman, because she or he lacks the human magnetism supplied by association, and because the motive is wanting that inspires to lofty endeavor, or to the activity of function necessary to normal development. The natural law that should govern the associations of individuals—especially in the association of persons of opposite sex—is little understood and still less regarded. The cast-iron rules of artificial society take the place of nature's spontaneity, and blighted health, blighted lives by the million, are the legitimate result.

Away with Prudery! Away with the false modesty that prevents general education in regard to the most important facts and functions of the human organism!

Welcome the day when Intelligence shall bring health, wholeness, holiness to body and mind, in place of the disease, the weakness and immorality now engendered by Ignorance!

## CREMATION.

The poem on first page will, by some, be regarded as shocking to the finer sensibilities of our human nature, and many will say that such thoughts should not be put into print for general reading. But it is doubtless true that most persons of adult age have been tormented, more or less, with thoughts and feelings expressed in this poem, and have vainly wished that thoughts of the grave and of the crawling, "eyeless worm" could be forever shut out from their mind. Such thoughts and feelings will come, in spite of all efforts to prevent their intrusion.

What then? Is there no remedy? We think there is, and that remedy is to abolish the grave, the coffin the shroud—abolish funerals and graveyards altogether! But how? The answer is substitute cremation or incineration for burial. Nature will not be thwarted, will not be cheated of her own, by our puny efforts. She decrees that all organisms shall be restored to their original elements. This restoration is only a

question of time, and no ingenuity of man can reverse or defeat this decree. Why then, should we not submit, promptly and gracefully as possible, to the inevitable, and restore to mother nature the elements that she requires to be worked over—to be worked up into newer and perhaps better organisms.

Bearing upon this subject we find some excellent arguments in "The Light In The West," a bright and very readable Spiritualistic Journal, published in St. Louis, the first number of which has just reached our X table. The writer, A. Avery, says:

Cremation is another departure from superstitious ideas. When this theory was first promulgated, a few years ago, it was pronounced upon as vigorously as any of the ideas that had preceded it, but it is gradually taking hold of thoughtful minds, and is winning converts every day. When it is understood that the earth is as full of water veins as the human body is of blood veins, how in the name of reason, can anyone oppose the cremation of dead matter, either human, brute or vegetable? A dead body, in and of itself, is nothing more than a stick of wood; except that a stick of wood put in the earth is harmless to health, while brute or human flesh in their chemical changes become fountains of poison to all living substances. We are taking into our living bodies every day the poison scorpings of the cemeteries. We take it in the water we drink in very minute homeopathic doses, so minute that the poisonous effect is not immediately appreciable; nevertheless the poison is present, and, sooner or later, will manifest itself in one way or another.

Cremation has been most energetically opposed by believers in the resurrection of the literal body at the general Judgment Day. These theorists argue that if the bodies are burned there can be no resurrection, forgetting that the result is the same whether ashes are made through the action of intense fire or by the slow chemical changes which come through being buried in the ground. Superstitious opposition will in time give way as in other cases, and within fifty years compulsory laws will govern the disposal of dead bodies and cremation will then assert its hygienic authority. Rain water held in tightly cemented cisterns is the only water not contaminated with poisonous matter, and those who are strictly in accord with "Dio Lewis and his cranky theories use no other than cistern water.

## PARKER PILLSBURY.

Almost the only remaining representative of the "Old Guard" Abolitionists, is Parker Pillsbury, of Concord N. H. Notwithstanding extreme age and failing eyesight, this grand old veteran is still at work in the cause of freedom for all—freedom for the minds as well as the bodies of all men and women. Under date of Jan. 9 he writes us:

"With this I mail you copies of my latest remobilizations, and subscribe, Most Respectfully yours,

PARKER PILLSBURY.

These remobilizations are,  
1st, The Church As It Is: Or The Forlorn Hope of Slavery. By Parker Pillsbury. Second Edition, Revised and Improved. Price 25cts.—98 pages.

2nd, The American Churches the Bulwarks of American Slavery. By James G. Birney. Third American Edition, Revised by the Author. Republished by Parker Pillsbury, 1885.—price 15cts; 2 copies 25c; 10 copies \$1.

We hope soon to find room for specimen paragraphs from these sterling freethought publications. Mr. Pillsbury is the author of the larger book, "Acts of the Anti-Slavery Apostles," price \$1.50. These works are indispensable to all who wish to know the record of modern Christianity in regard to Human Slavery. They may be ordered from this office, or from the author and publisher.

## From an Earnest Worker.

Editor *LUCIFER*: Your printed letter was duly received. I must confess that it did stir me up a little. I feel ashamed of myself and of all our radical friends who do next to nothing to strengthen our cause. I think that we really have but two radical journals, Liberty and *LUCIFER*, and even these two are not well off. You are right in saying that the cause of *LUCIFER* is ours as well as yours.

I shall do all I can to help you. I will send you in a few days \$2 for your press fund, and I will buy some books. I will also try to get you a few subscribers around here. I sent sample copies of *LUCIFER* to a friend of mine in New Haven. He liked the paper of course, and, I believe, subscribed for it. Send immediately your paper to J. A. Elias, Box 103 Birmingham, Conn. He will send you money for a year's subscription in a few days.

I hope that all our radical friends will hasten to uphold the *LUCIFER* banner.

Yours fraternally,  
VICTOR C. YANOS.

Send a few sample copies to C. A. Cohan, 213 Clinton street, New York city.

We give place to the letter of Bro. Yanos, though probably not written for publication, as an example to point some of the best ways in which our earnest and thoughtful friends can help forward the cause of radical reform. The most effective missionary work is that which rouses people to read and think for themselves, and we hope to make *LUCIFER* one of the very best of papers to circulate for this purpose.

## OUR DEMANDS.

We continue herewith our reply to the criticisms of M. A. Gault, in regard to our demands, and lest any one should accuse us of unfairness in argument we again reproduce the exact language of our Christian antagonist:

The National Reform movement in its intent, logic, coherence and scope, is far more dangerous than most liberals imagine. Its position is logically impregnable unless you are armed with individual sovereignty.—*Lucifer*.

Certainly, our movement which gives the government an ultimate moral standard for its guidance, is dangerous to your idea of individual sovereignty. You would take from government the moral law; the only perfect rule of conduct, and substitute the human will. Every man's own will would be his standard of right. This would produce wild anarchy, by jaying an ax to the root of all authority, and government, and reduce society to chaos. It would be in perfect harmony with your demand for a free press, free mails, free money, free whisky, free Sunday, free marriages, free divorce, and in a word free devilry. You have on your side all the criminal classes of society, but we have on our side the moral forces, and back of these God himself, and His infinite power and unchangeable truth.

## "FREE DEVILRY."

According to Mr. G. the demands of Liberalism would result in "free devilry."

Let us see. Liberals demand equal rights for all men and women. We demand "justice for all, privilege for none." With Jefferson we demand equal right and opportunity to "life, liberty and the pursuit of happiness." With Patrick Henry we say, "if this be treason, make the most of it!" If this be "free devilry," then certainly the charge is true that we advocate free devilry. Names count for little, anyway. The design of our American government was to abolish privilege, and give equal rights to all; but it has never done this. Christians have always managed to secure many privileges that they deny to non-believers in Christianity. Not to mention the exemption of church property from taxation and the favors shown by government to the clergy, it is notorious that in every part of the United States discrimination is made against Agnostics or non-theists, on account of their disbelief in the Bible God, or rather the Bible gods. Only the other day, in so-called free Kansas, in the city of Atchison, a determined attempt was made by the counsel of the notorious Baldwin to deprive an old subscriber to *LUCIFER* of his right or eligibility to serve as a juror on account of his Agnosticism or non-belief in the personality of a being called God. Judge Martin, after a patient hearing of the counsel's argument, refused to sustain the motion to disqualify the juror, but we understand the case is to be appealed to the supreme court on account of this alleged incompetence of an Agnostic to act as a juror.

Another instance: Some years ago, in Washington county, Mo., an acquaintance of ours had an important case in court. His only witness, Mr. B., was brought to the stand to testify. The opposing counsel objected. A neighbor was summoned, and on being sworn said he had heard B. say he did not believe in a God, or in a future life for man. Mr. B. raised his hand and asked leave to say a word in reply. "Shut up," roared the lawyer. "Not one word." The judge sustained the objection, and the defendant lost his case for lack of the testimony that was thus ruled out.

Mr. Gault and his fellow Christians are not satisfied with the rights and privileges now accorded to believers over non-believers in the Bible (God). They want a clause inserted in the Constitution of the United States that will not only prevent non-believers from serving as jurors and from testifying as witnesses, but will prevent all such from holding office—thus practically disfranchising all but Christian theists.

[To be continued.]

The Spiritual doctrine teaches that every man is judged in the "over there," but he judges himself. He is the only witness and he is also the judge. His testimony in his conduct in the earth life and in the way he submits it to himself and pronounces the verdict and voluntarily accepts the judgment.—*Light in the West*.

## "The Credit Foncier of Slavery."

Mr. Editor:—I was asked the other day, by one to whom I showed "Integral Co-operation," why I did not join the colonization movement. I told him there were three reasons.

First, I do not believe in corporations, majority rule, or compulsory taxation. These I regard as crimes, and criminals are the very persons we do not want to encourage.

Second, the idea of running away from the present order of things because of its "competition" is a fallacy. It is privilege that we are against, which is to be throttled by competition. And as soon as the better is instituted in the midst of the old, the old will fall into our laps. This view of regarding the old as wholly wrong, to be antagonized, is the reason governmentalsists do not see how to mend it.

Third, the new is to be grown, not made, as the paternal philosophy would indicate. And it must be grown in accordance with the constitution of man and the law of his natural relations in peaceable society. Such a society never will be perfect or infallible, or a New Jerusalem.

Fourth,—Conclusion. Therefore, while much educationally will be gained, and through association, economy reached, the "Credit Foncier" will be disappointed in becoming the Exchange for the World but will settle down into "our set" a la Godin, or be wrenched asunder by two parties representing liberty and authority, one of which will have their experience and that the other will be left with the "machine." Arbitrary power in the organism always surviving and determining the species. Mr. Owen's administrative facilities, as Harriet Martineau said of his namesake, Robert Owen, seem to have been developed at the expense of his reasoning ones.

C. T. FOWLER.

## A Telling Item.

Mr. HARMAN: I would like to quote an item from John Swinton's Paper, Jan. 31, and add some comments upon the same.

## "PENNSYLVANIA.

What a spectacle is presented to civilization by the State of Pennsylvania, with ten or twelve thousand blackamores miners in a state of degradation far below anything ever known in the Fiji, under the king of the Cannibals!

And the Legislature of Pennsylvania is helpless to assist them.

And the Christianity of Pennsylvania stares at them with leaden eyes.

And the Quakers of Pennsylvania strut about before them in their shad-belled coats of "thee" and "thou."

And the politicians whom these blackamores elect as their masters rivet even tighter "the chains of the slaves."

Yes, "the politicians whom these blackamores elect as their masters, rivet even tighter the chains of the slaves." Why should they not? Were not they elected masters? To rule and govern those same slaves? As long as slaves will vote for masters they should obey those masters their votes helped to elect. "He who takes the sword, shall perish by the sword." "He who takes the ballot shall perish by the ballot." Schuylk City, Pa. C. S. Wood.

FRIEND HARMAN: I like your paper very much; think that its name is just right; would not have it changed by any means. Am glad to help you a little with your new press.

I think that your paper fills a void existing among newspapers of the Liberal style.

Please find enclosed [three dollars and seventy-five cents of which one dollar and twenty-five cents is toward press fund; the balance for my own subscription and one copy to E. P. Stoops, of 1111 Walnut street, Wilmington, Delaware.

Best wishes for your success I remain very truly your friend,  
Dec. 18th, Geo. T. REMINGTON.

## Hutchinson's Rejoinder.

Editor *LUCIFER*: After long and anxious waiting for friend Searl to answer my questions, and give the "Information wanted," the *LIBERTY-BEACON*, of January 1st, brings me reply, but such is it; it utterly fails to answer the questions, or give any information whatever; being but a bundle of misrepresentations, we will suppose through ignorance of Free Love doctrine. And as it carries its own reputation with it we consider it would be a useless waste of time and of the valuable space of *LUCIFER* to say anything in reply. We only ask the intelligent reader to re-read Mr. Searl's article and compare it with common sense and facts. Here we are willing to rest our case. Yours for Freedom vs. ownership in love.  
H. H. HUTCHINSON.

Bro. Searl was not to blame for the tardiness of his answer to Bro. Hutchinson's questions. Press of other matter had prevented its prompt insertion in the paper.  
H. H.



# "THE CENTRAL RADICAL LEAGUE."

## Responses to the Proposed New Organization.

**BROTHERS HARMAN & WALKER:** If some similar course shall not have been adopted before this shall have reached you, I suggest the insertion of the following in the next issue of *LUCIFER*, and perhaps, to be kept permanently standing, as a definite rallying point for the new organization.

A. WARREN.

### PLATFORM OF THE CENTRAL RADICAL LEAGUE.

Contributions for the support of this organization shall be forever voluntary, and said organization shall have no power to bind its members, against their individual consent, in any matter whatsoever. Meetings, however, will be conducted in accordance with Parliamentary rules, so far as possible without subverting the principles herein stated. If unanimity cannot be attained on any essential matter, there will be a separation; and why not, peacefully and without offense? Why not be full grown men and women, instead of children?

The only test of membership shall be that we believe in the sacredness of the natural rights of individual men and women, as against the interference of other men or women, whether by authority or otherwise, and also as against the supposed rights of society, of majorities, classes or any association or body of persons whatsoever.

Agreeably to this test, we demand, especially and immediately, the repeal of all laws that abridge the freedom of individuals, in their business and social relations, in the expression of their thoughts and the transmission of them, through the mails or otherwise, in the observance or non-observance or religious days, and the support or non-support of any religious observance of any kind; or, in general, that interfere with the freedom of the individual in any purely private concern.

All who are in accord with the above principles and demands are invited to send their names and addresses to *LUCIFER* for publication, that we may at least know each other, and be able to reach each other for counsel and mutual moral support.

### COMMENTS.

It seems to me that Comrade Warren has most dully and succinctly stated the principles of the incipient Central Radical League. Not to coerce by majority rule, not to formulate a creed, not to work by political means to political ends, are we endeavoring to unite in fraternal bands the scattered radical thinkers of the country; but to have a recognized platform upon which expression shall be free, to make known to each other these isolated ones, and to keep vigilant watch upon the foes of liberty, do we call aloud in the wilderness of compromise and opportunism asking you if you are ready to help blaze a way to the light?

W.

FROM MR. MITCHELL.

"Better the abuse of free speech, than the denial of it. The abuses die in a day, the denial of it lasts a life time."—Annals of the World.

Brother E. C. Walker, and readers of *LUCIFER*—I send my communication for a "Free Convention," however much I desired it, I never really supposed the people had grown to that grand condition of true human brotherhood, and I have no fault to find with Bro. Walker's "remarks," nor will I for a moment insist on having a Convention held as I have stated, much as I desire it.

But, really Bro. Walker, cannot a strong man like you, sit in a meeting and for the sake of setting an example, and doing a grand work for those in slavery, bear with an undeveloped brother, even if he does take up an unreasonable amount of time? Are not those of us who believe in self-government, trying to lay a foundation for the Temple of Liberty? Do we not complain of "too much government"? Are there not as many men and women in this great country as was required to save Lot, that have grown to true "self government" that can meet together and bear untrammelled free speech? I have no rules or plans for others; but for myself, I should hope to see a convention called to meet in a large city but in a small one or in a large country village. It was said to have cost a thousand dollars to pay the expenses of the Albany Convention. Said indeed. A tenth part of that sum ought to be ample. Another sad feature was, the house was so dark it had to be lighted in the day time. Still another mistake, they had no music. Let us have a sweet melody, with vocal music and soul-elevating words, and every word pronounced so distinctly that it could be heard all over the house, then every sentence is a preacher. Let the singing be voluntary, free, spontaneous, all over the house. To pay a farthing for music except for the use of a melodeon or organ, is said indeed. No person was ever eloquent enough yet to make any meeting interesting without inspiring music. To call anything music without the human voice of men and women, and grand inspiring words, is an insult to good sense. This is all I have to say. Yours to help on the good time coming.

SEWARD MITCHELL.

A WORD.  
Perhaps friend Mitchell can, "for the sake of setting a good example," "bear with an undeveloped brother" who is leading his (Mitchell's) cow off under cover of the night, but I have some doubts about it. I don't believe that he thinks any good is accomplished by quietly submitting to wrong. I do not and so I again say that it is only an encouragement of those who do not respect the equal rights of their fellows, to hold a convention of any kind with no time limit for speakers.

W.

**EDITOR LUCIFER:** Inclosed find one dollar, for which continue *LUCIFER* to me for the present year. The last money I sent was only for changing the paper to a weekly.

If any of thy readers who are anxious to live a life embodying later and real improvements in sociology, and who are restrained by any cause from doing so, I should be glad to have each send me, with his P. O. address, a brief statement as to what the hindrances are. I am anxious in this direction myself, and have every means for improving present systems except associates between and with whom wholly right dealing and relations may exist. An acquaintance with others of like mind may show that what I lack others may be able to supply, and what others need I may be able to give.

It is quite probable that there exists the elements of much right life, which by being scattered and dissipated prevents the accomplishment of the good that each isolated member seeks. Let the human counsel together, for truly there is much need.

JOSEPH ANTHONY.

### ONE MORE.

**Brothers and Sisters Radicals:** One of the most impressive, eloquent appeals, overflowing with soulful love of truth and freedom is the noble letter, under the above heading, by Bro. E. C. Walker. May the radicals in our neighborhood, and throughout the country, rally to its call. The advice for forming groups of the Central Radical League is worthy to be followed by all, not only in the west but also in the east.

We know the *Liberal League* is doing a great work, and its members labor perhaps in the way that is best for them; but there are some *radical radicals* who feel the need of meetings where we are absolutely free to express our most radical thoughts on any and all subjects of human well-being, and where we may aid each other in advancing the labors of progress in such a way as to remove the causes of evil, and learn, in true association, the life of health, harmony and happiness.

If the radicals in each city, town and hamlet, at once act upon Brother Walker's suggestion, think what a power for good we may become in a very short time.

*LUCIFER*, is there not some plan by which the different auxiliary societies may all be connected with the national one and thus become a national association of radicals?

SARA BAILEY FOWLER.

FROM ALABAMA.

**EDITOR LUCIFER:** I have noticed with interest the call for a new organization of Freethinkers, by E. C. Walker, and have long wished to give it my approval, but my chances are bad, and it is rather too far for me to ever be present at any of its deliberations. But I say push forward the glorious cause of Truth, Justice and Humanity when and wherever it can be done, and probably it may reach my section of country, and I have the satisfaction of once being present at a convention of Freethinkers, and hear one lecture in defense of a cause that I espoused fifteen years ago. The country should be well supplied with organizations, if they can be used in the interest of Freethought, and not indirectly in the interest of Comstock and Christianity. You are right in your denunciations of the proceedings of the last session of the American Secular Union, no difference what may be said by "time servers" to the contrary. I have never had anything to say on the marriage question, and what is called obscenity, but it is my right if I should desire so to do, and what is my right is the right of others—then right to think, write, speak and cause to be printed just what suits them, and any attempt to check or suppress them in that is despotism pure and simple. I also, agree with you on governmental affairs. The ultimatum of Freethought is materialism and anarchy, and any one that will take the time and trouble to retrace religious and laws through their nefarious windings, can see that more than half the distance is already traveled. But to do that will take time, trouble and expense that few want to incur. I very much disapprove of the Christian practice of novel writing, that appears to be gaining favor with Liberal editors, if not with the readers of their publications. Lying is the same in secular or religious works, and works its evils all the same whether told for fiction or with the intent to deceive. How many wretched and ruined minds still tenant the living sepulchres of bodies rendered useless and miserable by such malicious and consumable literature? How many suicides have been committed? and how many inmates of prisons and lunatic asylums are what they are from the same cause? And yet we see liberals who claim to be and should be guides for the rising millions practicing such malicious

nonsense. With many respects for you, the cause and proposed new organization, I am truly yours,  
SCOTTISHOPE, ALA.  
JAMES BELSON.

### Some Sad Realities.

It is a sad reality that we know very little about a subject unless we have passed through it by actual experience. Having passed through the experience of ownership in the soil, I have been able to give a few facts concerning the case, and since some of the contributors of *LUCIFER* believe that the abolition of private profits would not stop the incentive to action, I will give them some of the experiences I have gone through in that line. My life was commenced (ten years of it) where the lives of most people who are able to think and feel about the social state, will terminate, if not in practice, at least in ideal. I commenced it in a community where it was the intention to have everybody equal, where there was no rich nor poor; where the property of one was the property of all, no slaves, no debtors, nor private profits. That community was composed of persons who were fully up to the average in intelligence and education, and they planted the standard of pure freethought on the banks of the Mississippi nearly forty years ago. But as the system required that one should not possess more than another, and that profits instead of being individual and direct, should be remote and collective; most members lost the same incentive to action that they would have exerted in the individual state. There were a few who were by nature endowed with a strong sense of conscientiousness and zeal to be right. Those few, as is always the case, found some satisfaction in being right; but it also gave them great dissatisfaction to see that they could not infuse others with the same zeal. As the members dropped out one by one, they admitted that communism was a noble but an impracticable dream. Since that time I have come to the conclusion that every change, and the indiscriminate tearing down of established customs, is not necessarily a progress, and I have lost faith in all those schemes which have for their object the leveling down of men upon the same plane.

Progress can only come through increase of intelligence, and that only through better brain development; it must take place in the individual state before it can be felt through the social state.

It astonishes me to see so-called reformers complaining about extortions and injustice, at the same time admitting that if they had the power they would do the same. Those people are not developed far enough yet to see the light; they do not know that in treating others as we would be treated, and remembering at the same time that number one is somebody too, we increase our happiness. This is justice.

Justice or reciprocity  
Is the edict that God foresees;  
Even the Earth's velocity  
Is bound by that eternal law.

This brings me to tell American that I understood his figure of speech very well, and for that reason answered it in the same vein, and I care very little whether he or she wears dresses or pants. I admit that a writer on general topics may if he chooses use an anonymous name; but when an anonymous name is used to answer a real name it is contrary to the rules laid down in the code of "honah."

JOSEPH LECLER.

### Zeno to Liberty.

Liberty kindly recommends me "to read the report upon the postal service of Wells, Fargo & Co. prepared by the special agent sent out by the postal department to investigate it."

"Said agent gave, as one of the reasons why Wells, Fargo & Co. were doing so well at carrying letters in competition with the government, the fact that that firm reached many out-of-the-way places to which the government did not penetrate."

"That firm, after paying the government a tax on each letter equal to the government's charge for carrying such a letter, carried those letters with so much more promptness and accuracy than the government, and covered its territory so much more thoroughly than the government, that it was thought worth while to patronize it liberally even at the extra expense which the tax necessitated."

Liberty has uncovered a government employee so honest that he decides against his employer. This will be a blow at Anarchy? Can find no one who has heard of the phenomenal service of Wells, Fargo & Co. to the extent here asserted, yet I

do not doubt Liberty. But he does not tell what the rates are at the places not reached by the government. Unless two companies reach every point, extortion will be practiced upon some one.

Regarding telegrams, the *Electric Age* says: "Cut-throat rates exist wherever opposition reaches." Places only where there is no opposition have to pay exorbitant rates."

Wherever a new telegraph company starts business, the Western Union issues a sheet of offices in that territory giving competition rates. It is so with every private corporation. The government alone gives uniform rates to all points. I should be wrothed if I had to pay one cent postage on Liberty from Boston, and ten cents on *LUCIFER* from a somewhat smaller city. All business men unite in scourging the Western Union telegraph company for its miserable service. Now read the following from the *Chicago Journal*:

"One of the most wonderful institutions in this country, is our post office and mail system," remarks a leading Chicago merchant. "I receive in the course of the year, about fifteen hundred business letters from all over the country, and it is a very remarkable fact that never yet while I have been in business has a single letter I have sent out, or that has been sent to our house, missed its destination. It is a wonderfully successful institution, managed with the regularity and accuracy of clockwork, and I never open my daily mail without feeling like patting our old Uncle Sam on the back with a hearty bravo."

According to Liberty, Zeno has come to grief through reliance on a priori reasoning, but he doesn't know it, and therefore his suffering is light.

ZENO.

### To the Followers of Lucifer.

Please listen to a friend.

I have only room in your paper to say a few things at a time. Let me say,

1st. As a company I see you are like the troubled sea: "You cannot rest," you can't up the worst kind of "mire and dirt."

2nd. Let me tell you how you can find rest; and bring forth good fruit. In the name of him who was, and is, and bless his most Holy Name, will evermore continue to be a good God: I call your undivided attention.

First: The Devil has deceived you as to the nature of God, his word and his work.

Second: What you must first do is to declare that the Lord our God is true. "And that every last man of his opponents must be liars."

Third, and last for this time. Let me tell you all what to do. You stop your miserable foolishness, and return to God, and be abundantly pardoned. If you then do not say "that there is a God in Israel and our blessed old bible most gloriously true;" then you may publish to all the world that I have made a great mistake. I know Jesus can save you. He saved even me. R. SATIN.

### Presbyterian Gall.

At a late meeting of the Presbyterian Synod of New York, a resolution was introduced to be acted upon next year, which urged: "The imperative duty of opposing the attitude of indifference to religion which appears in our public school manuals; and in the educational work of our reformatories, and at the same time of using all proper means to secure the incorporation with the course of state and national instruction of the following religious truths as a basis of national morality, viz: (1) The existence of a personal God. (2) The responsibility of every one to God. (3) The deities of the human soul as made in the image of God, after the power of an endless life. (4) The reality of a future spiritual state in which every soul shall give account for itself before God, and shall reap that which it has sown." It has since been proposed to add a fifth subject, viz: (5) The Decalogue, interpreted both by the Sermon on the Mount, and by the life and example of Christ, as the standard of morality."—*Truth Seeker*.

It is evident that the Presbyterian Synod of New York is very Bourbonistic, forgetting none of the dark teaching of the past, gathering not a single grain of truth in the harvest fields of the present. Nothing less than the complete union of Church and State will satisfy these fossils, they long for the instruments of torture, for the prison, the edict of exile, and the scaffold's creaking beam. Gladly would they destroy the last tattered remnant of civil and religious liberty. Like all priests, they are the enemies of man!

### Zeno to Anarchist.

**EDITOR LUCIFER:** Whether Anarchist replies again is of no consequence. To bring facts which cannot be denied, but which make bad breaches in his theory, is "trifling," and he has no more time. My sole object is to show the principles of Socialism. If my reasoning has defects, it is not due to a previous education in Christianity, for that I never had in the smallest degree. I

should infer that Anarchist suffered by early prejudice because "Abolish government" is to him what "The Blood of Christ" is to a christian: the cure for all ills. In his petulance he charges me with the following crimes of which I am not in the least guilty:

"Seek every opportunity to cast discredit upon 'Freedom,' (though I plead for Freedom). 'Perpetually pleading the cause of some self-reliance-stifling despotism.' 'Men do not see alike and so he proposes to make them act alike.' 'That suppression is better than liberty, and that the surest way to increase the material prosperity of the people is to herd them like cattle.' 'Cover and defend the shattered fortunes of despotism,' and 'Taking ingenuity to the utmost to invent petty and specious objections to the establishment of self-government.'"

Like Anarchist I will appeal to the readers; help support the above from my articles, and I to claim that no such inferences can be drawn. Why am I accused of these things when it is admitted that State Socialism, as I see it, is like Anarchy, and that I draw up real State Socialism as a caricature? "With the man who squarely advocates State Socialism," i.e. the thing Anarchist calls by that name, it is easy to hold discussion. But as such State Socialism does not exist it is hard to find an opponent. Has Anarchist read Marx? The Chicago Anarchists refer to him as a supporter of their doctrine and deny that he supports State Socialism. They read German too.

Where are the boundaries to the domain of private affairs? I hold that in industry the line is plainly drawn. Whatever is used by one person alone is private property. Whatever is used by more than one, should be owned jointly by the whole number using it. The State Socialist proposes to begin by co-operating by means of public wealth, and the public corporation the State, in those things which are most clearly the concern of the whole; railroads, telegraphs, mails, etc. It appears to me just as much a wrong to subject the public concerns to private control, as it would be for the State to regulate the hour for dinner. Gradually other industries will be taken as fast as the people relegate them to the domain of public affairs. Division of labor forces us to combine. Private corporations and competition, mean a large number as the servants of the few. We have had enough of such experiments, and co-operation was the only remedy. Whatever staves or clients producers, while in private hands, should be taken in hand by society. If you say competition has never been seen under proper conditions, then I answer, neither has co-operative commonwealth. The man who has no objections against the latter except unsubstantiated charges of despotism, will lose the argument in the end.

ZENO.

P. S. "Free mails," is impossible without what the Socialist calls State.

### HOME NOTES AND NEWS.

BY THE INFANT.

Postmaster Batts has ordered a new rack for his office.

Boots and shoes way down at Evans & Kemper's.

Ice, from 8 to 12 inches thick, is being put up at the rate of nearly 200 tons a day.

Dry goods, hats, caps, clothing, boots, shoes and in fact everything you need at Evans & Kemper's.

Where in the *Register*, notice of special election to vote bonds to aid the K. C. W. & N. W. R. R. to the amount of \$10,000.

A few more of those fine cloaks that must go, at Evans & Kemper's.

The man Curtis, arraigned for violating the prohibitory law, was dismissed last Thursday on account of some defect in the proceeding.

"My overboots are nearly worn out!" Well, go to Evans & Kemper for a new pair; they have them all sizes, and at prices so low as to astonish all.

From all accounts available at present, it appears that this place escaped the late cold wave with comparatively little damage to either stock or people, altho' the mercury was down among the twenties. But from the dailies we learn that the suffering offamilies on the plains was terrible. Men, women and children, as reported from the border counties, and in one instance a whole family were frozen to death. A special from Wichita county says that "the frigidating ditch here is filled for several miles with cattle frozen to death. They had taken refuge from the wind."

No cheap, shoddy goods at Evans & Kemper's.

